A SERMON preached before *the Queenes* Maieſtie,

By maiſter Edward Dering, the. 25. day of Febꝛuarie. Anno. 1569.

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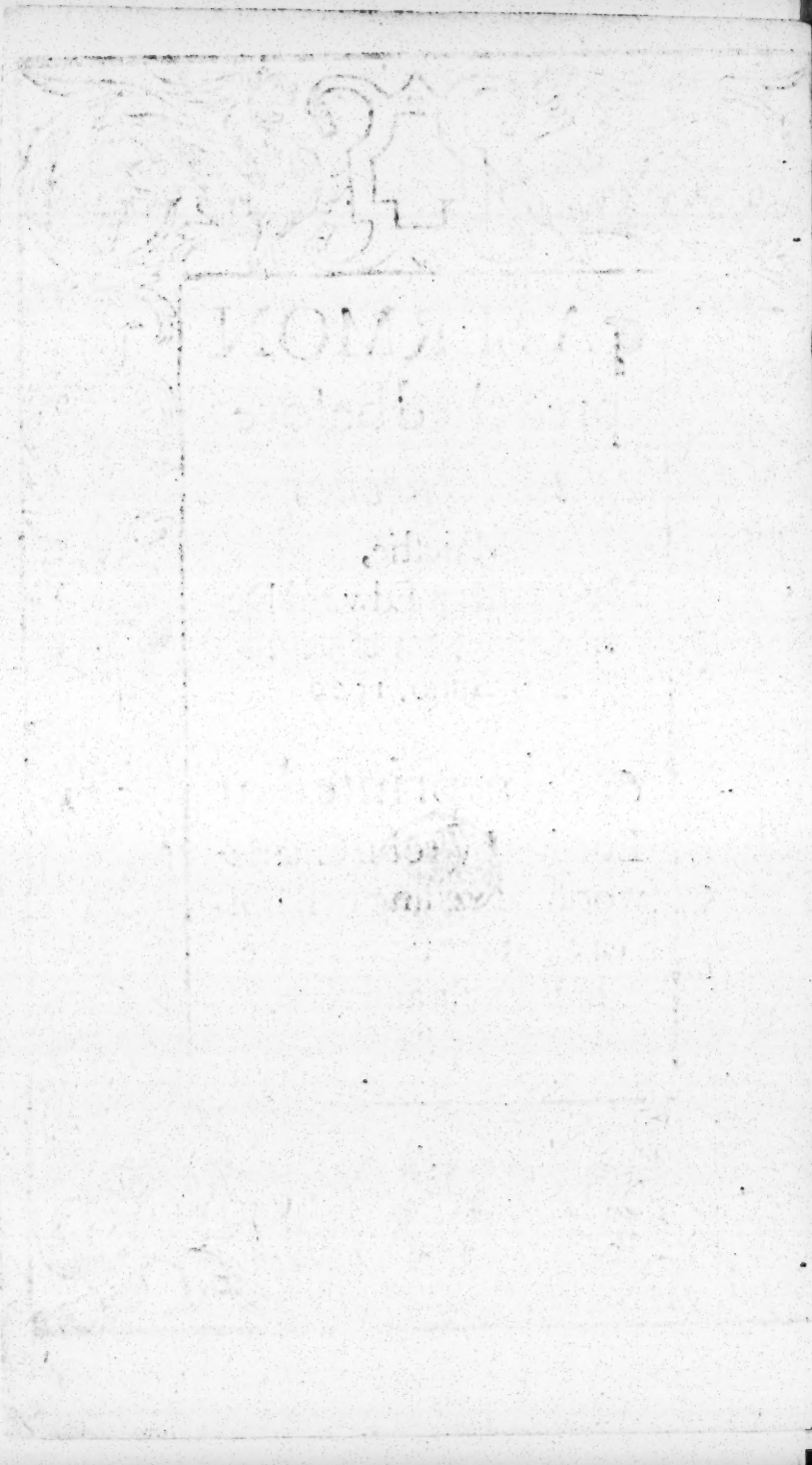

A Sermon preached before the Queenes Maiestie, by Maister Edwarde Dering. 1569.

O Lord open thou my lyppes, and my mouth shall shewe forth thy prayse.

PSALM. 78. 70.

He chose Dauid his seruaunt also, and tooke him from the sheepfoldes, euen from behinde the Ewes grear with young tooke he him: to feede his people in Iacob, and his inheritaunce in Israel. So he fed them according to the simplicitie of his hart, and guyded them by the discretion of his hands.

THE Prophete declareth in this Psalme, howe God of his iustice, for the great sinne of Ephraim, toke from that Tribe, the the Tabernacle & the Scepter, and

gaue them to the Tribe of Iuda: whome then according to his mercie hee had purposed to blesse with all perfect happinesse. In which wee learne not to abuse Gods mercyes, least they be taken away from vs, as from the Tribe of Ephraim they were. And then what helpeth it vs that in tymes past we haue bene happy? And least this should happē also vnto the Tribe of Iuda, to fall from Gods mercies, into his displeasure: the Prophet in this place styreth them vp to thankfulnesse, that they might be found worthy to haue continewed toward them so great blessinges. And this he doth by example of Dauid, in shewing bothe how mercifully God dealt with him, and how obediently Dauid walked before the Lord.

Three reasons.

And herein he vseth as it were three reasons to moue them with all. The first is of Gods great mercies, whence he had called Dauid. The second is of Gods intent and purpose whervnto he called him. The thirde of Dauids owne person, howe faithfully, and howe truly he dyd execute that whervnto he was called. The first argument or reason he comprehendeth in these wordes: He chose *Dauid* his seruant,

and

and tooke him from the ſheepfoldes. The ſecond in theſe wordes: He chooſe him to feede his people in Iacob, and his enherytance in Iſraell. The thyrd in theſe wordes: So he fed them according to the ſimplicity of his heart, and guyded them with the diſcretion of his hands. Theſe argumentes wyll I ſpeake of as God ſhall giue me vtterance. And if they ſhall be nowe more effectuall to moue vs, then they were then to moue the people of Iſrael: then be we profitable and happy hearers. If not, it is good right and reaſō, that as we haue bene in the fellowſhippe of the ſame ſinne and iniquitie, ſo we ſhoulde be partakers of the ſame reward and punishment: that if God ſhall ſo deale with vs, that we loſe againe bothe the Tabernacle & the Scepter, as they haue done before vs, we can ſaye no other but the Lord is ryghteous, and beholde, we haue eaten the fruite of our owne labours. Let vs therefore conſider of theſe argumentes, and ſtyrre vp as we maye the gyft of God that is in vs, that at length, we maye learne by them more holy obedience.

The firſt argument is the good conſideration of Gods mercies whence he called

Dauide. Which argument alone is so effectuall & strong to stirre vs vp to the obedience of our calling, that it is able enough to rayse vs againe, though we were neuer so deepe sunken in rebellion: A sure proofe of the efficacie of it may be vnto vs the oft and continuall vse of it in the sacred scriptures. For seeing ỹ Gods spirit in his holy word dooth so oft apply it, bothe as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate & wilfull sinner from his obstinate purpose: surely, except all ỹ dewes of Gods mercies be marueylously dryed vp in our barren hearte, the same argument if we can well thinke of it, wyl be effectual in vs to worke our regeneration in the newnesse of lyfe. When God would haue Abraham to forget his countrey and his fathers house, to goe that long and weary iourney into the lande of promise. where he and his posteritie should dwell after him, he confirmed him with this saying: I am the Lord thy
Gen.15.7. God, which brought thee out of Vr of the *Caldeans*. By this remembraunce of his former benefites he perswaded Abraham to aduẽture all that he presently enioyed, vpõ hope of a better promise, which yet he

had

had not seen, but which should be fulfilled.

When God would moue the chyldren of Abraham, that is the chyldren of Israell to turne againe from theyr great iniquities, that they had so long practised in the hardnesse of theyr heart, he vseth but this argument to tell them of all the myseries that they were born in, theyr countrey to be a cursed countrey, theyr fathers Idolaters, themselues giuen ouer to all voluptuousnes and pleasure, not regarding God, nor seking his Religiō. In which woful estate when the Lord God did beholde them, he pitied theyr misery, & sayd euen then vnto them, You shall lyue. By which promise theyr former woe vanished away, and in stede of nakednes, they were clothed with broyded worke, they were couered with fine silke, decked with many ornaments, & had a crowne of beauty vpon theyr heads. Now therfore that they should not walke in their owne wayes, or commit Idolatry as other Gentyles did, nor treade such benefits vnder theyr feete: this argument as a strong medicine the Prophete repeated often, and with many wordes.

Iosu. 24. 2. Gen. 11. 13. Exo. 3. 10

Exo. 12. 37.

Iosu. 23. 16.

Esa. 43. 34. Ezec. 16.

Thus God dealt oft with the Kinges of Israel and of Juda, when they began to fal

2. Sam. 12. 7. 8. 9.

A. iiij. away,

2. Sam. 12. 17. 18. 19. alway, and walke as other Nations walked that were rounde about them. He called them backe, by putting them ofte in
1. Reg. 14. 7. 8. 9. minde, how his mercy had ben with them,
1. Reg. 16. 2. 3. 4. and from what lowe estate he had rayſed them vp. Thus the Prophet of God dealt
Ioſua. 24. 2. often with the people. Ioſua, when he had brought them into the land of Chanaan, to the ende they might feare God, and make their dwelling sure, he made vnto them a long repetition of Gods benefites, that by remembraunce of them, their dull spirits might be stirred vp the more obedientlie
1. Sam. 10. 18. to followe God. Samuel, when he was afrayd of Gods heauy displeasure towards the people of Israel, because they had asked a King for them: to the end they might turne away Gods anger from them by their spædy repentaunce, he tolde them what God had done before for them, as a ready way to make them beware afterwarde, how they dyd wyllingly offend so
Acts. 7. 8. louing a father. Steuen, when he would haue perſwaded thoſe, whoſe iniquitie was nowe growen to a full measure, that they had crucified Christe, as though in this alone were ỹ greateſt hope of amendment, he chose no other way to conuert

them

them but this, to ſhewe in long exhortation what God had done for them, and for theyr Fathers. And this, as in the beginning it was giuen by the holie Ghoſt to man, as a ſoueraigne medicine to keepe him farre from vnthankfulneſſe: ſo it hath bene continued by the ſame ſpyrite from tyme to tyme to ſtyrre vs vp not to forget the Lord. Our Sauiour Chriſte to make his Diſciples ſure, and that they ſhould neuer ſhrinke for aduerſitie, he told them often this, that they had not choſen him, but he had choſen them. Saint Paul, when he would moue the *Corinthians* for to auoide the falſe Apoſtles, & to folow Chriſt, he perſwaded them thus: that in tymes paſt they were Gentiles, & were wylfully lead away to dum Idols. And againe, to the *Epheſians*: You were in tymes paſt dead in treſpaſſes and ſinnes, you walked after the Prince that ruleth in the ayre, after the ſpirite that nowe worketh in the chyldren of diſobedience: but God who is ritche in mercies, through the great loue wherwith he loued vs, euen when we were dead, hath quickned vs in his ſonne Chriſt.

Iob. 15. 16.

1. Cor. 12. 3.

Ephe. 2. 2.

This argument, dearely beloued, ſeeing it is ſo ſtrong, let vs applie it vnto our ſelues,

selues, for our disease cleaueth fast vnto our bones with long continuance, and we haue nede of sharpe medicine to heale it againe. Let vs therfore vse it (I beseche you) and if Gods spirit haue not forsaken vs, ỹ we be vncureable, no doubt we shall recouer and growe to amendment. Let vs see our owne estate, & what God hath done for vs, what clowdye dayes haue gone ouer our heads, and in howe fayre sunshine we be set againe, and no doubt wher sinne hereafter shall allure vs as before, it will make vs afrayd of his deceytfull baite, and we wil neuer be brought to ỹ beauty of the golde cup, to drinke of the spirituall whordoms that lurke within. We were in tymes past Gentiles, and vncircumcized people: nowe Christe hath pulled downe the wall of seperation, and made vs all one, euen his chyldren of adoption. We were aliantes from the common wealth of Israel, nowe we are receyued as Cittizens, in the company of his faithful. We were straungers from the couenaunt and promise, now Christe hath delyuered a new Testament, in which we also are written heires of mercie. We lyued sometyme in ignoraunce, and had no hope, nowe we haue re-

Eph. 2. 11. 12

ceyued

ceiued knowledge and are comforted. We were without God in the worlde, and could no where lay downe the terrours of our sinnes. but now we haue receiued the spirit of adoption, by which we crie Abba, Father. And what should I say more? Rom.8.15.
we were subiect vnto sinne, hell, death and condempnation, now Christe hath spoyled Col.2.15.
the principallities and powers, delyuered vs out of that power of darknes, translated vs into a kingdome of immortalytie Col.1.13.
and grace. Except we haue set our hearts Ezec.3.9
as an Adamant stone, or as the Prophete saith, made our harts & faces lyke ỳ Flint, it is impossyble but that this cogitation should moue vs. Or if it doo not so, surely, surely, though the Lorde had not spoken it thus often vnto vs, or if the Scripture were not written for our instruction, yet ỳ dain of Nature would cõdempne vs for most vnthankfull men Day and night we should beare a witnes in our owne conscięce, how fearfull iudgemẽt God hath reserued for so great iniquity. Who amõgst vs coulde beare it? to be rewarded with vnthankfulnes, where we haue wel deserued? To be contemned of those, whome we rayled vp to honour? To be spoyled

of

of those, whom before we had clothed? To be betraied of those, whome we haue especially trusted? And holy then are we blinded & vnderstand nothing? Howe shall the Lord beare it at our handes, if we be vnthankfull vnto him, if we contemne him, robbe him of his honour, who alone hath made vs glorious, when we were couered with our owne shame and confusion? The Lord graunt vs his holy spirite, that we deceyue not our selues.

There is nothing more effectuall to moue a sonne to obedience, then to knowe he hath a louing father. Nothing maketh so trusty the bondseruant, as to remember he hath a gētle Maister. Nothing maketh ỳ Subiect more faithful vnto his Prince, then to feele by good experience his Princes clemencie. Nothing ioyneth man faster in the bonde of frendship, then to consider well what his frende hath done for him. And let nothing binde our obedience more carefully to the word & wyl of God, then that he hath so long continued mercifull vnto vs. And sure as ỳ Lord doth liue, this is his holy trueth, he that can not be moued with this, he hath not Gods holy spyrit. Poore or ritch, bond or free, hye or lowe,

lowe, Noble, or of lowe degrée, Prince or ſubiect, all is one. The remembraunce of Gods mercie muſt make vs all thankfull, were we neuer ſo mighty. This cogitation muſt vaniſhe far from vs the pride of a kingdome, to thinke how God hath raiſed vs from the ſhéepefoldes. Whoſoeuer can ſay thus: I haue bene bond, but I am frée: I haue bene in daunger, I am in ſafety: I haue bene fearefull and trembling, I am careleſſe: I haue bene full of ſorrow, now my ſoule is at reſt: I haue bene in miſery, I am in dignity: I haue bene a priſoner, I am a Princes. Beléeue me, beléeue me, if the great & goodly Citties, which he buylded not: if the houſes ful of all maner of Golde, which he filled not: if the vineyardes and Oliue trées which he planted not, dyd not make him to forget the Lorde which brought him out of the lande of Egipt, out of the houſe of bondage: If proſperity haue not made him dronken, ſo that he hath baniſhed farre from him all ſenſe & vnderſtanding, the remembraunce of this thing wyll make him thankfull vnto him that hath bene thy worker.

Yea, euen you that are now a Princeſſe of Maieſtie, if you haue felt any ſuch alteration,

ration, take hæde, flee farre away from all vnthankfulnes. If you haue seen ỳ dayes, in which you haue sayde: O Lord, I haue no frend but thée alone, now ỳ prosperitie hath brought vnto you a great many of fayre countenances, forget not that God, who was your only frend in trouble. If in tymes past you haue prayed that you might not builde vppon the sande, to haue
Math.7. 26 your house shaken with euerie blaste of winde: nowe that you haue choyse of your owne ground, take hæde I beseeche you, where you lay your foundation. Now that the Sterne and Helme is in your owne hand, guyde your Ship, so that the waues do not ouer run it. If you haue prayed in tymes past vnto God, to molify your enemies hearts, & to bring theyr cruell practises to nothing, now ỳ you your self are in safety, be not cruel vnto Gods annointed,
Psa.105. 15. & doo his Prophets no harme. I nede not seeke far for offences, wherat Gods people are greeued, euen round about this Chappell, I see a great many, and God in his good tyme shall rote them out. If you haue
Psa.44. 22. sayd somtime of your self: *Tanquã ouis*, as a Shœpe appointed to be slaine, take hæde
Iere.31. 18. you heare not now of the prophet: *Tanquã indomita*

indomita iuuenca, as an vntamed and vnruly Heiffer. I wyll not with many woꝛds admoniſhe your Maieſtie, that are wyſe inough: onely I will ſay this, returne into your owne heart, and ſearch your raynes. And here I ſet beſoꝛe you the tribunal ſeat of Chꝛiſte: If you know theſe things to be true, diſcharge the fayth you owe, gréeue not your quiet conſcience, leaſt it begin to accuſe you, & the burthen of it to be greater then you ſhall be able to beare. If God haue defended you mightely, as euer he dyd Dauid the Pꝛophet, diſcharge your faith with the Pꝛophet Dauid, and crie in ſpyꝛit: *Quid retribuam Domino pro omnibus* Pſal. 115. 12
que retribuunt mihi? What ſhall I giue vnto the Lord foꝛ all thoſe benefites that he beſtowed vpon me?

And thus much as God hath giuen me vtterance, I haue noted vnto you out of ỹ firſt parte of this Scripture, howe that God dyd chuſe Dauid from the ſhæpfolde. The Lorde giue you grace to confeſſe his goodneſſe, and ſhewe your ſelues moꝛe thankfull foꝛ all his benefites. One other thing we may note hære, that all that we haue of God, it is of his frée mercie, it is not of our deſeruing, eué as he gaue bothe

the

the Tabernacle and the Scepter vnto the
Iosua.5.6. tribe of Iuda, because he loued it. So God
gaue vnto his people a Lande that flowed
with mylke & hony, but he gaue it not for
their righteousnesse, for they were a fro-
warde people, but because he loued them.
Psal.118. So God dealt fauourably with Sion, that
is, with the children of Israel, not because
of their obedience, for they were a rebel-
lious Nation: but because he remembred
his oath which he sware vnto their fore-
fathers. So God fulfilled the prophecie of
Gen.49.6. Iacob, and he blessed Iuda, but he fulfilled it
in Dauid, whom he tok frō the sheepfolds.
So Christ made his kingdom euerlasting
1.Corin.1. 27.28.29. in ỹ house of Iacob, but he layde first ỹ foū-
dation of it. And nowe he hath buylded it
vp neyther by the wisdom of the wise, nor
by the vnderstanding of the prudent, but
to testifie vnto vs his frē grace & mercie.
This doth he to beate downe mans pride. He hath chosen the foolishe thinges of this
world, to confound the wise, & the weake
things of this world, to confoūd the migh-
ty: and vile things of the world which are
despised, to bring to nought ỹ thinges that
are estēmed & had in reputation, for this
cause alone (as the Scripture witnesseth)
that no flesh should reioyce in his presēce.

But

But what nede we ſo far to ſeeke for examples? Let vs behold our ſelues how plentifully at this day are Gods mercies & benefits powred out vpon vs, bothe vpon our Quene, and vpon her people. How mightely doth he defend vs in ſo many daũgers? How ſit we in ſafety, when al the world is on an vprore? And this (thinke you) of our deſeruing, or rather of Gods mercie? Now ſurely, ſurely, we were very blind, if we would not all cõfeſſe with the Prophet Ieremy, that it is Gods mercy that we be not cõſumed. So much diſobedience bothe in Prince & Subiect, ſo lytle care of duety, ſo deepe forgetfulnes of God, what doth it elſe deſerue, but heauy iudgement? What can it teſtifie elſe, but ỹ all theſe bleſſinges are of mercy? Well, well, the wyſeſt way is to take hede in time. Let not our ſinnes ſeperate betwene God and vs. If there be no other examples that we can loke vpon, yet let vs beware of the tribe of Ephraim, that we abuſe not Gods mercies for feare we looſe them. Becauſe we are now out of daunger, and there is no perill that is preſent, let vs not therfore ſay as proud *Babilon*. I ſit like a Queene, & ſhall ſee no euyll, I ſhall be a Lady for euer, and ſhall ſee no

Lam. 2. 25.

Eſai. 59. 4.

Apo. 18. 7.

1.Cor.10. 12 losse of childrē. He that thinketh he stands: (sayth *Paul*) let him take heede he fall not. It is no good argument ỹ our state is sure, because God hath delyuered vs out of a great many of troubles. Nay, let vs rather feare, and be the more circumspect. Gods arme that hath bene stretched out for our safegard in times past, is not now drawne in that he cannot againe greeue vs. God de yuered the people of Israell out of the hands of many and greeuous enemies: but yet when the people of Israel would in no wise amende, God could raise vp Salmanazar, to leade them away to perpetual captiuitie. Nay, we haue a great many more fearefull examples then this. We haue fearefull examples before our eyes, to take heede of Gods iudgements, when we abuse his graces. God defended Senacherib in the conquest of a great many of countries, in all which he escaped harmles: yet when he knew not him selfe, but blasphemed the God of Israell, euen before the walles of Jerusalem, God coulde finde him out at home in his owne country, & in the temple of his Idolles, his owne sonnes slewe him. Agamemnon. x. yeeres together in mortall and bloody warres, coulde neuer be hurt: yet

2.Reg. 17. 6.18.9.

2.Re.18.9.

Esa.37.12. 38.

Agamemnon.

yet after, at home in his owne houſe by his owne wife he was kylled. Bibulus a Noble Romaine, gat many victories, and ſtyll eſcaped peryll: yet afterwarde in the citie of Roome, when he ſhould haue had ẏ glory of all his valiant Acte, & rode thꝛough the Stræte, in the pꝛide of his triumphe, a tyle falling from the houſe, ſtroke ſo dæpe into his heade, that it kylled him pꝛeſently. Iulius Cæſar, in wynning the Weſt part of the woꝛld, in. 51. ſet battayles, neuer receyued daungerous ſtroke: yet after all his daũgers ſo happely eſcaped, at home in the Senate houſe, in the myddeſt of his Nobilitie, and in his Parlament robes, he receyued. 24. wounds, and all of them deadly. Many ſuch examples are befoꝛe our eyes, to make vs beware and take hæde of ſecurity, when any daunger is paſt: and to take hæde of forgetfulneſſe, when we haue receyued mercie. The Loꝛde enritche vs with the grace of his ſpirit, that when we often beholde from whence we haue bene deliuered, we may ſæke dilygently, and be alwayes carefull howe to be found thankfull.

Bibulus.

Iulius Cæſar.

The ſecond argument which I ſayd the Pꝛophet vſed, to make the people thãkfull,

The ſecond argument.

The office and duety of Princelie and Magistrats.

was taken of Gods intent and purpose, to what ende he chose Dauid, and that he sheweth in these wordes: To feede his people in *Iacob*, & his inheritance in *Israel*. These words are very plaine, and containe so expresse what is the duety of any Prince or Magistrate, that none can be ignorant, but he that will not knowe. For this purpose they are chosen, to feede Gods people in Iacob, & his inheritance in Israel. Whether he be Prince or Emperour, Duke, Earle, Lorde, Counsellour, Magistrate, whatsoeuer, for this purpose he is called, discharge it as well as he wyll: He must feede Gods people in Iacob, and his inheritaunce in Israel. If God had called them for some other purpose, how gladly would they haue executed it? If God had called them to dising and carding, to swearing & lying, to pride and vanity, the mighty men of our dayes, howe busely had they done they're duety? But alas, this is not to feede Gods people in Iacob, nor his inheritance in Israel. This is to feede our selues, euen as the Ore is fed to the slaughter house, so we do feede our selues to euerlasting confusion. They that haue eares to heare, let them heare. God hath chosen his Rulers,

Esah. 11. 15.

To

To feede his people in *Iacob*, and his inheritance in *Iſrael*. Theſe are the plaine & expreſſe wordes of Gods ſpirit: And thē what outragious ſpyrite is that, or what furie rather, that cryeth thus with an impudent face, that the Prince hath not to dw with Iacob, and may not medle with Iſrael? But theſe are the ſteppes that the man of ſinne ſhould treade, to ſpeake againſt the Lord, and yet ſay that he cannot erre. Theſe are ỹ liuely marks of Antichriſt, thus to fight againſt Chriſt, and yet ſay he is his Vicar. Such is all the Religion of Papiſtry, examine it if you wil, euen frō point to point, where God ſayth one thing, it ſayth ſtyll contrary, & yet cryeth with ſhame enough, there is no error in it. God ſayth, It is the doctrine of the diuels to forbid mariages, & the lawfull vſe of meates: The Pope preſumptuouſly forbyddeth bothe, & yet ſayth ſtyll that he hath the holy ghoſt. Paule the Apoſtle ſayth: If you obſerue dayes and times, I am afrayde that the Goſpel is preached vnto you in vaine: The Pope ſayth, you ſhal obſerue bothe, I cā diſpence with the Apoſtle, and yet he ſayth he is Apoſtolycal. Saint Peter ſayth: Be you ſubiect to the Prince, as to the cheefeſt: The Pope

1. Timo. 4. 1, 2, 3.

Galat. 4. 10, 11.

1. Pet. 2. 13.

sayth, the king is not highest, but he is aboue bothe King & Keysar, and yet he sayth styl, he is the Successor of Peter. And what should I say more? It greeueth me to recke vp all the Monsterous abhominations. It would make a Christian heart to blade, to see how he hath deceyued the simple. With his paper walles & painted fires he made them so afrayde, that they beleeued whatsoeuer he had spoken. But he is filthy, and let him be filthy styll: We wyll returne to our purpose, and learne of a Princely Prophet, what is a Princes duty. He must fede Iacob and Israel, that is, Kinges must be Nursefathers, and Quenes must be Nurses vnto the Church of God, and to this end they must vse their authority, that Gods children may learne vertue & knowledge. For to seke only worldly peace and security, or to make vs liue at ease here in this wayfairing citie, that is rather to fede flesh and blod, then to fede Iacob: rather to make happy this worldly fellowshippe, then to instruct Israel. The true Israelite is strong against the Lord, & cometh with violence to clayme ỹ kingdome of heauen. What helpeth it in this respect to be ritch or honorable? If I had all the rytches in the world,

Apo. 22. 11.

Esa. 49. 23.

Heb. 13. 14.

Psa. 49. 76.

world, yet could I not paye the price of my brothers ſoule. Or if I had neuer ſo much rule and authoritie, I am not therfore the neerer to make interceſſiō vnto God. They are other weapons that muſt preuayle a- Eph.6.13. gainſt ſathan, and it is an other attyre that Math.22.11. wyll be accepted for the mariage garment. If we wyll feede Iacob and Iſrael, let vs leade them to the houſe of wiſedome, and trayne them vp in the feare of God. The Lord open ỹ Quēenes Maieſties eyes, that ſhee may loke to this charge: Otherwiſe, if we lyued neuer ſo peaceably vnder her, yet when the Lord ſhall come to aſke accompt of her Stewardſhip, howe ſhee hath fed her Luke. 12. fellow ſeruaunts with the meate appoynted them, then ſhee wyll bs founde eating 42.46. and drinking with ſinners.

But becauſe we are ſo dull of hearing, that a lytle teaching of our duety is not ſufficient for vs, I wyll ſhew out of the ſcriptures ſomewhat more plainely, if ought maye be playner, what is the duety of a Prince. The Prophet Eſai very effectually ſetteth it out in the perſon of our Sauiour Chriſt, ſaying: Righteouſnes ſhalbe the gir- Eſai.11.5. dle of his loynes, and faithfulnes the buckle of his raynes. It is true that the Prince

must defend the fatherlesse and widdowe, relieue the oppressed, and haue no respect of persons in iudgement, seeke peace vnto his people, and gyrde himselfe with righteousnesse. But this is also his duety, and his greatest duety, to be careful for Religiõ, to mayntaine his gospell, to teach the people knowledge, and buylde his whole gouernaunce with faythfulnesse. For this cause king Salomon, bothe the myghtest and the wysest King that euer was, called him self a Preacher. And King Dauid, to testifie howe he acknowledged his duety, spake o-
Psal.32.8. penly to his people: I wyl instruct thee, and teach thee in the way that thou shalt goe, and I wyll guide thee with mine eye. This generall rule King Salomon gaue vnto o-
Prou.27. 23. 24. ther: Be dilygent to know the estate of thy flocke, and take heede vnto thy heards. For ritches remayne not alwayes, neyther the crowne from generation to generation. Expressly shewing, that to encrease ritches, or to set forth the glory of a kingdome, that is not the greatest duety of a Magistrate.
Ose.4.2. Thus ỹ prophet Oseas, crying out against the people of Israel, he reckeneth vp this as theyr greatest disorder, that lying and swearing, and ignorannce of God, was not

punished

puniſhed amongſt them.

And alas (dearely beloued) if this be the ſaying of the Prophet, let vs looke vnto it. I dare not but ſpeak the trueth, ſeeing God hath called me hether. He hath rayſed me vp ſo hye, when I was caſt downe, that I cannot forget his benefits. If this wyl not ſerue, I wyl ſurely ſpeake yet more plainly, when the Lord ſhall open my mouth againe. Surely if this be the saying of the Prophet (as it is in déede) that lying, that ſwearing, that blinde & wylfull ignorance ſhall be puniſhed, let not the Princeſſe deceaue her ſelfe, the ſpyrite of God doth not poſſeſſe her heart, if ſhe heare dayly lying & blaſphemous ſwearing, & ſée the peoples ignorance, and yet leaue all vnpuniſhed. Looke vnto theſe thinges better, if you wyl looke well vnto your ſelfe: You cannot pretende ignorance, this is plaine inough, if any thing be inough. And yet leaſt you ſhould ſéeke too buſely to be deceyued, I wyll reheárſe the plaine lawe of the Lord. That this doctrine may be warrãted with the ſurer wytneſſes, God ſayth of a King in the. 17. of *Deutronomie*: VVhen he ſhall ſit vpon the throne of his kingdome, then ſhall he write him this lawe repeated in a booke, Deut. 17. 18. 19. 29. &c.

booke, by the Prieſtes of the Leuites. And it ſhalbe with him, and he ſhall reade therin all the dayes of his lyfe: That he maye learne to feare the Lord his God, and kepe all the wordes of his Lawe, and theſe couenauntes, for to do them. That his heart be not lyfted vp aboue his brethren. That he turne not aſide from theſe commaundementes, neither to the right hande, nor to the left. But that he may prolong his dayes in his kingdome, he and his Sonnes in the middeſt of *Iſrael*.

This lawe I knowe not how your Maieſtie ſhall interpreate, becauſe I knowe not your ſpirite: but of this I am ſure, it made Dauid ꝑ he would not ſuffer a wicked man in his houſe. It made Aſa driue away the Sodomites out of Iſrael, put downe the Idols, depoſe his owne mother from her dignitie. It made Ieoſophat, Ezechias, Ioſias, euen in the beginning of theyr raigne, to make godly and zelous reformations in Religion, and neuer conſulted farther with the high Prieſtes. May, it made Sallomon to put downe Abiathar that was the hie Prieſt, and to place Sadoca better in his roome. This made many godly Emperours in the primatiue Churche, to call gene-

Pſal. 10. 7.

1. Reg. 15. 12. 13.

1. Reg. 22. 41.

2. Reg. 8. 4.

1. Reg. 19. 4.

3. Reg. 2. 3.

generall coũsels, to reforme many myso-
ders crept into the Church, to depose many
ambitious and prowde Popes, and place
better in theyr rome. And he that denieth
this, denyeth the Sunne to shyne at noone
dayes. And as this Lawe hath thus
wrought hæretofore: so when it lyghteth
in a good spyrite, I am sure it wyll dw the
like hæreafter. It wyl moue a godly Magi-
strate to haue his chæfest care to maintain
Religion, and to suppresse superstition.
And such is Gods righteous iudgement,
that whosoeuer shal dw the contrary, I am
sure his own conscience wyl cõdemne him
selfe. It is the law of Nature, & it maketh
the most wickeddest Magistrate to sighe &
say in his heart, in remembraunce of his
sinne: Sure this doing wyl not last alway.
God hath appoynted mee for some other
purpose. This was the greatest fault that
prowde *Agamemnon* could finde in all ỹ glo-
ry of his kingdome. Τὰ θεῶν σμ ὄρθωθέντα
ἀνέτρεψε τὸν βιον. When Gods cause
goeth not vpright, it layeth the glory of
my kingdome in the dust, it turneth vp-
side downe all my life and happines. Thus
it happeneth with the wicked, whosoeuer
they are: they condemne theyr own doing,
when

Agamem-
non.

when they ſéeke not to ſet out the glory of God. The law of God hath thus cõmaũded it, the godly kinges of Iuda and Ieruſalem, haue euermore practiſed it, the faythfull Emperours in ỹ primatiue Church made it theyr chéefeſt ſtudy, the lawe of Nature hath engrauen it in the heart of man. And what godly Prince can now ſléepe in ſecurity, if he haue no care vnto it? Eſpecially ſéeing God is the God of all Magiſtrates, and they are his creatures. This is theyr greateſt ſtudy, to ſhew obediẽce vnto him, to féede his people, & ſet forth his religion.

But héere I thinke ſome wyl eaſely ſay: If this be ſo as you teache it, then the caſe is cleare, the Prince is a ſpyrituall Magiſtrate, it belongeth vnto him to reforme Relygion, hée is the higheſt Iudge in the Churche of God, to eſtabliſh that by lawe, which the law of God hath apointed. How then that the Pope ſéeth not this? Why do not others ſée it, that reade and knowe the ſcriptures? The Emperours them ſelues, why haue they not ſéen it? How grew the Pope vp to ſuch vnbridled authoritie? Howe the Pope ſhoulde come to ſo great authoritie, I knowe no cauſe but this, that it it was the wyl of God, and ſuch was the deapth

deapth of his ſecrete iudgementes: The purple whore would make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes ſéeing or not ſéeing of his own abhominations, I know not his eye ſight, I can not tell whether he doth ſée them, or ſée them not, but I thinke he ſéeth them. For I ſée in all ages, howe God hath rayſed vp ſome that haue enuayed bytterly againſt his intollerable pride. If he ſéeth it not, his eyes are very ſicke, & him ſelfe a verier beaſt then euer was Nabuchodonozor. And the Lord be prayſed, that hath hardned his proude hart, and reuealed better knowledge vnto lyttle ones. Why other ſhould not ſée it that reade the ſcriptures as well as we, and are as well learned as we, I cã aſſigne no other cauſe, but ſay with the Prophete: Gods iudgements are like to a great deapth. They are as they are, and what they are it ſkylleth nothing vnto vs. I came not hether to cõpare with learning, who be Hebrewes, & who be none. I am ſure, if they dyd ſéeke him in the ſimplicitie of their heart, & call after him in the trueth, not in their owne inuentions, that then they ſhould finde him. Now they ſéeke the lyuing ſpringes

Apo.17.2.4.

Dan.4.30.

Mark.11.25.

2.Cor.11.

Pſa.36.6.

in

Iere. 2. 13. in vaine, because they seke them in the puddelles that they haue dygged them selues. And they seeke for the Gospell of saluation in vaine, because they followe the Math. 15. 9. doctrine that is but preceptes of men. But what if many learned see it not? It is not therefore trueth, that is so playne in the Scriptures.

Exo. 7. 20. Let me aske againe I beseche you, this
Exo. 8. 6. question. Why dyd not Pharao see,
Exo. 8. 17. that Moses and Aaron were sent of God?
Exo. 8. 24. They turned all his Waters into blod: they brought vpon him Frogs that couered all his Land: They plagued him with
Exo. 9. 23. great swarmes of Lyce and Flyes. They
Exo. 10. 22. feared him with thunders and lyghtning, and with great tempestes: They made
Exo. 12. 26. darkenesse thicke and sensible vpon the face
Exo. 14. 21. of the earth: They slewe the first borne of
Exo. 14. 28. all that was in the Land. Why knewe not Pharao that they were sent of God? They deuided the red Sea, and went through on drie land: What madnes made him venter to gee so desperatly after. Why would he not be taught, tyll the Water couered him and all his host? Should the age that came after him, reason thus against Israel: If your God be the Lord of heauen

and

and earth, why dyd not our Fathers knowe him? Why did not the Scribes and Pha- Iohn.1.27.
riseis knowe Christe to be the Messias? They heard Iohn Baptist giue him playne testimony: why dyd they not beléeue him? The same Christe fulfylled all that was spoken by the Prophetes: why could they not sée, that he was the Sauiour of the worlde? He made the blinde to sée, the deaffe to heare, the dumme to speake, the lame to goe. He made the sicke and diseased whole: he raysed vp the dead: he tolde vnto them euen their thoughtes and cogitations: Howe were they so dull of vnderstanding, that yet they could not knowe him? If this may be sufficient to reproue a trueth (why do not other sée it) then the Pharisees reason well against Christe, when they sayde vnto the people: Why doo none of the Princes and Rulers beleeue in him? Iohn.7.48.

Math. 11. 5.

Math. 9. 4.
Iohn. 11. 34.

But sée I beséech you, howe great is our madnesse, that thus reason of other men, why they sée, or see not. Why haue we our selues so great beames in our eies, that we cannot see our owne estate & condition? Why doo we not see the shortnesse of our lyfe, but thus lyue in the world as though we

Math. 7. 3.

Heb. 13. 14.

we should lyue euer? Séing we haue a
Rom.3.5. righteous God, that wyll be a reuenger of
Ro.2.23.4. his owne cause, and punish our transgres-
sion, why doo we sinne yet dayly more and
more? Séing our life is but a vapour, and
Iam.4.14. all our glorie is but as the flower in the
Esa.4.6.7. field: why be we so bewitched with loue of
so great vanitie? Séing our estate shalbe
Iohn.5.24. before God euerlasting, and these accomp-
ted dayes come so fast to an ende, that we
Iohn.8.15. shall be spædily called: why be we styll so
careles in what sort we shal appeare? Séing Gods threatninges are so neare vnto vs, and the daungers that hang ouer our heades are so many Séing Gods iudgementes are so fearfull, and his wrath burning for euer: why are we so careles? And why is it true that was spoken so long a gone:

Heu viuunt homines, tanquam mors nulla sequatur:
Aut velut infernus fabula vana foret?

Why do we liue as though we should die neuer?
Or as hell fyre were an olde wiues fable euer?

Beléeue me, beléeue me, this is intollerable blindnes, séing we be so bleare eyed our selues, that we can not sée before vs neyther heauen or hell, yet that we wyll

reason

reason against Gods trueth, by any mans eye sight, whether he see, or see not. If we lyst to meruayle at the dulnesse of mans eyes, we cānot well meruayle at any thing so much, as at our own folishnes, that cannot se our selues. Let vs loke at the last to our owne estate, and as for other men, let vs leaue them vnto the Lorde: he doth knowe most assuredly who be his. They are not the wise and prudent of this world that he hath chosen. There are not many Princes and Noble men in the face of his Churche. If Princes and Magistrates will be styll rebellious, what is that to vs? If the Pope and his hyrelinges, wyll be blinde styll, yet the Scripture is the Scripture. Iohn.10. 14. 2.Tim.2. 19. 1.Cor.1. 26.

The vnfaithfull Stewarde neuer lyueth more riotously, then when his Lorde is euen at hand to call him to his accounptes. The foolish Virgins are neuer so fast a sleepe, then when the Bridegroome is ready to enter into his wedding chamber. The chyldren of this world are neuer busyer occupied, then the night before they? soules shall be taken from them. The sonne of perdition shall neuer be more lofty, then in these latter dayes when he shall be re- Luke. 16. 1. Math.25. 6. Luk.12. 20. 2.Thes.2. 4.

reuealed. But for these that are so blinde, let
Heb.4.16. them be blinde styl: let vs approch vnto the
throne of grace with faith, that the secretes
of the Lord maye be reuealed vnto vs. As
for Kings and Emperours, if they wyl yet
alike, why they could not see it, but commit
themselues vnto so great slauerie. Alas
poore Creatures, howe could they see in the
middest of so great darknesse? How coulde
they reade, when the Booke was fast sea-
Apo.15.8. led? Howe could they discerne the voyce,
when they heard no soūd but of tynckling
Cymbals? But this was the great subtyl-
Apo.5.2. tie and craft of Sathan. He knoweth how
wyllingly we be caried to worldly studies,
and whether wee dyd incline, thether he
thrust vs headlong. He knoweth what
corruption he hath sowen in our nature,
and howe vnwillingly we meddle with the
thinges of God. And therefore it was an
easie practise for the Pope his Minister to
pull away heauenly cares from all Prin-
ces gouernmentes. They are greeuous
vnto flesh and blood, and such as kings loue
not to medle withal. This was one meane
why Princes did not their duety. An other
was as great as this: They heard ý Pope
so magnified, that they thought him halfe
a God.

a God. When they were once perswaded the Popes pardons should be no small discharge, who would not wyllingly submyt him selfe with all humilytie to receyue it: If we may liue all our life in ryot, and yet after through the Popes blessing rest in the peace of the Church: who would refuse any Popish subiection? Make men once dronke with this opinion, and they are at your cõmaundement to do what you wyll. Barefote and bareleg they wyll wayte at your gate: set your fete if you will on the Emperors necke, he will refuse no vilany.

Well, nowe that God hath deliuered vs out of that kingdome of darknesse, now we know the Pope to be Antichrist, his prayers to be euyll, his Pardons to be worse then the sinne of witchcrafte: Let vs looke at the last to our owne duety, and trust no more to such a broken staffe. If God hath made vs Princes or Magistrates, let vs fede his people in Iacob, & his inheritaunce in Israel. This is our duetie, let vs hearken vnto it. And that we may do it the better, let vs enquyre howe it maye best be discharged. And I beseeche your Maiestie to hearken, I wyll speake nothing according to man, which may easily be contempned:

The safegarde of a Prince, is true obedēce to God.

but that which I wyll speake, shall be out of the mouth of the Lorde. In obeying of which shall consist your safegarde, and the health of your kingdome.

Especially and above al things loke vnto your Ministerie. There is no commaundement giuen oftner in the olde Testament, none giuen oftner in the new. When God would specially blesse the people of Israel, he scattered the Leuites among the other Tribes, that ỹ lawe might be taught in all the coasts of Iewry. When Christ would bring into the world the light of the gospel, he sent forth his Apostles to preache vnto euerie creature. In the olde lawe God signified by many outward tokens, howe necessary the Priesthod was for the instruction of his people, & what Priestes he required. The staues were alwayes in ỹ ringes of the Arke, the Lampe euer burning, to shew ỹ the Priests should alwayes declare the wyll of God vnto his people, and offer vp the sweete insense of continuall prayer. On the nether end of the robe of ỹ Ephod, were belles alway sounding, to teach that the Priest should be euer heard where so euer he dyd goe, and shew himselfe a messenger of the Lord of hostes. In the brest plate

Num. 3. 6.

Exo. 25. 19.

Exod. 28. 33. 34. 35.

he

he had Vrim and Thummim, two liuely pre- Exo.28.30.
sentations of Gods presence, to be wytnes-
ses vnto the Preest of his knowledge and
righteousnesse. In the plate of golde vpon Exo.28.36.
his foreheade was engrauen in great gol-
den letters: Holynes vnto the Lord, to te-
stifie his vpright lyfe & conuersation. God
forbad any Straunger to enter in among
them, except he were circumcized in heart.
And of the Chyldren of Aaron, if any had
faulted in his Ministerie, he shoulde by no
repentance be receyued againe to ỹ Preest-
hode. This was the care that God had
then of his Præsthood, that he might kepe
in holynes all the chyldren of Israel.

This is the care that we must haue of
our Ministerie, if we wyl haue the Gospell
of Christe to growe. This care was grea-
test vnto the godly Rulers and Princes of
Israel, to the ende they might kepe the
Sanctuarie vndefiled. This care must be
greatest in those that be Christian Magi-
strates, if they loue Gods glory, & increase
of his Gospell. Thus dyd king Salomon in 1.Reg.2.22.
the beginning of his raygne, when he put
downe Abiathar, & made Sadoc hie Preest.
Thus dyd Ieosaphat, when to reforme Re- 2.Cron.18.
ligion, he sent forth Leuites into the coasts 78.

2.Reg. 18.1. 2.Cron. 29. 4.5.6.7. &c. of Israel. Thus dyd Ezechias at ỹ entrance of his kingdome, when this was his first care, howe the Leuites might be prouided for. For of all other Moses, who had receyued the commaundement of God him selfe, as appeareth, dyd especially see what was the necessitie of the Ministers. In the. 33. of Deutronomy, a little before his death, thus he maketh his prayer: Let thy *Urim* and *Thumim* be with thy holie one, whome thou diddest proue in *Massah*, and diddest cause him to serue at the waters of *Meribah*, who sayde vnto his father and to his mother: I haue not seene them, neyther knoweth he his brethren, nor yet his owne children, but they obserued thy woorde, and kept thy couenant. They shall teach Iacob thy iudgements, and Israel thy lawe. They shall put Incense before thy face, and burnt offerings vpon thine aulter. Bl esse O Lord his substaunce, and accept the worke of his handes. Smite through the loynes of them that ryse vp against him, and of them that hate him, that they ryse not vp againe.

Deut. 33. 8.9.10.11.

Marke I beseech you, bothe his great care howe the Leuites might prosper, & his notable describing of them what manner of men they shalbe. First he prayeth that true knowledge

knowledge and vnderstanding bee neuer remoued from them: That their affection towardes Gods Sanctuarie maye be such, that neyther Father nor Mother, Wife nor Chyldren, doo keepe them backe from obedience to the Lawe and couenaunt. O that our Ministers were suche as Moses prayed for, then no doubte God woulde blesse them according to their request, and confounde theyr aduersaries that ryse vp against them. And heere also marke his great zeale for theyr prosperitie: He was the patientest man, and had the myldest nature of all the people of Israel: yet could he not suppresse his good and great affection, but brake out into these wordes: Smyte through the loynes of them that ryse vp against him, and of them that hate him, that they ryse not vp againe. O Lorde, if Moses had lyued in our dayes, and seene this adulterous generation that so spoyleth the Leuites, howe would his zeale haue beue inflamed against them? He would haue cryed out, as good Nehemias cryed: Plague them, O Lord, that defile the Preesthoode. And good were it for these synfull men, that God would sende his plagues vppon them, whyle yet they haue tyme to repent.

Nehe. 6. 14. cap. 13. 29. 30.

Nowe we want a Moses to praye for their punishment, for they sleepe in their sinnes, and God (I feare) hath reserued them to a greater punishment: The Lorde graunt vs grace to remember the latter ende, and nowe loke whyle it is yet tyme, to the good order of the Ministerie.

When God promised to establish his mercies with his Church, he promised thus, as the greatest token of his loue: I wyll giue you Pastors according to my heart, that shal feede you with knowledge and vnderstanding. When he woulde haue them haue sure hope that he was their God, and they were his people, he sayde he would giue them Leuites, that should teach his people the difference betweene the holy and the prophane, betweene the vncleane and the cleane: he promised them this as a perpetuall couenant: The lyps of the Preest shall keepe knowledge, and they shall seeke the Law from his mouth: For he is the messenger of the Lord of hostes. And this was the charge that God gaue straightly vnto the Prelathood: That they should tell his people of their sinnes, and the house of *Iacob* their offences. A miserable common wealth must it needes be, and farre seperated

Ierc. 3. 15.

Mala. 2. 7.

Esai. 58. 1.

rated from God and his mercies, that hath blinde leaders, who can not leade them selues. Who so feareth the Lorde, wyll surely loke vnto it, that he mayntayne no such offences within his kingdome, nor nourishe any such sores in the body of his countrey.

If a man be once called to the Ministery, let him attende vppon his flocke, and fede them as his duety byndeth him, with the fode of lyfe, or let him be remoued. Christe sayde: Pasce, pasce, pasce, Fede, fede, fede: This charge he hath giuen, euen as we loue him, so to see it executed. Saye what we wyll saye, and the more we saye it, the more impudently we shall lye, if we saye we loue him, whyle we kepe not his commaundementes. Would to God we were wyse to vnderstand it. Christe sayde, They are the salt of the earth: and what shall be done with them, if they can season nothing? Christ said, They are the light of the world, & what heape of myseries shall they bring with them, if they them selues be darke? Christe sayde, They be the watchmen: and what case shall the Cittie be in, if they do nothing but slepe, and delyght in slaping? Who seeth not these incurable sicknesses, that

1. Pet. 5. 12.

Iohn. 21. 16. 17. 18.

Math. 5. 13.

that can see any thing? They are the Pastors, and how hungrie must the flocke be, when they haue no foode to giue them? They are the Teachers, and howe great is their ignorannce, where they themselues knowe nothing? They are the Euangelist or Messengers of glad tydinges, how lyttle hope haue they, and what slender fayth, whose Messengers cannot tell what the Lord sayth?

The Lord enlarge within your Maiestie, ỹ bowels of mercy, that you may once haue pittie vpon your poore Subiectes. This cogitation made Paule saye to Timothie, a paynefull Father vnto a carefull Childe: I
2.Tim.1.2. chardge thee before God, and before the Lorde Iesus Christe, that shall iudge the quicke and dead at his appearaunce, and in his kingdome: preach the woord, be instaunt in season, and out of season, reproue, rebuke, exhorte. &c.

Of all miseries wherewith the Church is greeued, none is greater then this, that her Ministers be ignorannt, and can saye nothing. What could Ieroboam dw more
1.Reg.13.33 then this, to strengthen all his Idolatry, then to make him Priestes of the lowest of the people? What could haue made Asa

(beeing

(being otherwise Religious) so soone to 2.Chro.15.8
haue turned away from the seruice of God,
sauing onely hee suffered his people to be
without a Priest, which could teache them
the Worde of God: What plague dyd God
threaten greater against a rebellious peo-
ple, then that he would take frō them their Esai.3.2.
true Prophetes: When were the peoples
sinnes so rype to procure vengeaunce, as Esa.56.10.
when their Preachers were dum Dogs, &
could not barke: And what I beseech you, is
our condition the better: Or what be many
Ministers of our tyme and countrey, other
then dum Dogs: Surely, as Ahijah sayd of
the people of Israel, so we may saye of our
Ministers: Haue we not made vs Priestes
lyke the people of our countrey: Who so e- 1.Chro.13.9
uer commeth to consecrate with a young
Bullock, and seuen Rams, the same may
be a Priest for them that are no Gods. And
so surely, if we serued Baal, a great num-
ber of our Priestes at this day were tolle-
rable: but if we serue the Lord, what do
they with that function they can not skyll
of: Let them returne againe to their olde
occupation. And yet this is but one euyll,
and if it were reformed, yet much styl were
amisse.

If

If I would declare vnto your Maiestie all the great abuses ỹ are in your Ministerie, I should leade you along in the spirite, as God did the Prophet Ezechiel, and after many intollerable euyls, yet I shall stil say vnto you: beholde, you shall see no abhominations then these: I would first leade you to your Benefices, and beholde some are defiled with Impropriations, some with Sequestrations, some loden with Pensions, some robbed of their commodities: and yet beholde more abhominations then these. Loke after this vpon your Patrons, & loe, some are selling theyr Benefices, some farming them, some kéepe them for theyr chyldren, some giue them to Boyes, some to Seruingmen, & very fewe séeke after learned Pastors: and yet you shall see more abhominations then these. Loke vpon your Ministery, and there are some of one Occupation, some of another: some shake Bucklers, some Ruffians, some Hawkers and hunters, some Dicers and Carders, some blinde guydes, and can not see, some dumme Dogs, and wyl not barke: and yet a thousand moe iniquities, haue now couered the Realme. And yet you in the meane whyle that all these whoredomes are committed

Ezec. 8. 3. 45. &c.

mitted, you at whose handes God wyll require it, you sit styl, and are careles, and let men do as they lyst. It toucheth not belike your cõmon wealth, and therefore you are so wel contented to let all alone. The Lord increase the gifts of his holy spirite in you, that from fayth to fayth, you may growe continually, tyl that you be zealous as good king Dauid, to worke his wyll. If you know not how to reforme this, or haue so lyttle counsell (as mans heart is blynded) that you can deuise no way: aske counsell at the mouth of the Lord, and his holy wyll shalbe reuealed vnto you.

To reforme euyll Patrones, your Maiestie must strengthen your Lawes, that they maye rule as well hye as lowe. As Esdras sayde once, so may I say now: The handes of the Princes and Rulers are cheefe in this trespasse. If you wyll haue it amended, you must prouide so that the highest may be afrayde to offende. To keepe backe the ignoraunt from the Ministerie, whome GOD hath not called to such a function, take away your authoritie from the Byshops: let them not thus at their pleasure make Ministers in theyr Closset, whome soeuer it pleaseth them. To stop the incon-

Esdr. 9. c.

ueniences

ueniences that growe in the Ministerie by other, who saye they are learned and can preache, and yet do not, that are as I sayd dum Dogs, and wyll not barke, bryde at the least theyr greedy appetites, put out of their mouthes these poysoned bones, that they so greedily gnawe upon. Take away Dispensations, Pluralities, Totquots, Non-residences, and such other sinnes. Pull downe the Court of Faculties, the Mother and Nurce of all such abhominations. I tel you this before God, that quickeneth all things, and before our Lord Iesus Christ, that shall iudge the quicke and the dead in his appearaunce, and in his kingdome: amende these horrible abuses, and the Lord is on your right hande, you shall not be remoued for ever. Let these thinges alone, and God is a righteous God, he wyll one day call you to your reckoning. The God of all glorie open your eyes to see his highe kingdome, and enflame your heart to desire it.

The thyrde thing that I sayde in this place was to be noted, was of Dauid him selfe, how faithfully he executed that wherunto he was called. The Prophet sayth: He fedde them in the sinceritie of his heart,

and

and guided them with the diſcretion of his handes. An excellent vertue, and mete for king Dauid, that was a man according to the hart of God: He knew ỳ obedience was better then ſacrifice, and that Gods people were neuer better ruled, then when theyr Princes brought into captiuitie theyr owne vnderſtanding, and in ſimplicitie of hart were obedient only to the wiſdome of God. He had too good experience of his owne wiſdome, & had tried it often, how it made him to rebell: therefore to pleaſe God effectually, he walked in his ſimplicitie. O that our Chriſtian Princes had ſo great meaſure of Gods holy ſpirite, howe many and grœuous burthens ſhoulde then be taken from vs, that nowe Chriſtian eyes and eares can hardly beholde and heare. Howe many ſinnes ſhould be extinct and buryed. that nowe vaine policie doth mayntayne and ſtrengthen. The tyme is paſt, and I wyll ſay no more.

The God of all mercy, and Father of all conſolation, inſpyre our hearts with wiſedome, that we maye walke before God in our owne ſimplicitie. That what his holy word hath ſpoken, we may humbly heare, and reaſon not agaynſt it, becauſe of our

common wealth. Then shall we ende these shorte and euyll dayes with gladnesse: And when Christe shall appeare in glorie and Maiestie to iudge the quicke and dead, we shall stande on the right hande in the number of his Elect, and heare that last and happyest sentence that neuer shall be called backe againe: Come ye blessed of my Father, and possesse the kingdome which is prepared for you, from the beginning of the worlde. The which tyme, the Lorde bring shortely vpon vs, euen for his sonnes sake, Iesus Christe our Sauiour: to whome with the holy Ghost: three persons and one God, be all honour and glorie, bothe now and euer. Amen.